UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

John Haynes Holmes, *Editor in Chief*

Associate Editors

Francis Neilson | Louis L. Mann | Curtis W. Reese

The Incoming Tide

By ALSON H. ROBINSON

Items from a Traveler's Note-Book

XIV

By JOHN HAYNES HOLMES

World Fellowship

By ROBERT WHITAKER

China to the Front Again

By DOREMUS SCUDDER

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME CIII. MONDAY, MAY 13, 1929 NUMBER 11

EVENING

The shades of evening round us gather,
And earth lies bathed in silence deep:
While robed in light, their nightly vigil
The watchful stars come forth to keep.

The sun that filled our land with gladness
On other lands is shining still;
On other eyes morn dawns in splendor
And other hearts responsive thrill.

O not for us alone the sunshine,
Nor restful hours, nor starry night;
And far beyond weak sense's confines
Lie God's dominions veiled from sight.

Rise, O my soul, self's fetters bursting
O'er earth-bound thoughts of "me and mine":
With God and man thyself uniting,
To Love's great Law thyself resign.

To God all spirits now commending
Bid we the fading day farewell:
While radiant stars within us shining,
All low-born doubts and fears dispel!

CHARLES STRONG.

Herbert Hoover has been President of these United States for just two months, and already he has stamped indelibly his genius for leadership upon the nation's life. In sixty days he has done more in the way of forceful grappling with problems than Calvin Coolidge did in as many months. His immediate seizing upon the question of lawlessness, for example, first in moral appeal (see his New York speech) and secondly in constructive statesmanship (see his projected Crime Commission), promises drastic and curative action in a matter which has been allowed to become aggravated through sheer neglect. Mr. Hoover may here write a chapter of history more heroic and beneficent than anything that has happened since Lincoln's freeing of the slaves. As one watches the President move swiftly and surely into action, one is impressed with two things: First, the way his mind permeates every department of his administration, directing and coordinating the whole! His definite ending of the oil scandals is a case in point—this was Mr. Hoover reaching into the Interior Department! His decision that income tax refunds over a certain sum should be made public is another—this was the guiding hand stretching out into the Treasury Department! No longer are we going to have the hit-and-miss confusion of the Coolidge regime, each cabinet officer and department head a separate and often conflicting law unto himself. Herbert Hoover is captain of this ship, and orders from the bridge will now be issued and obeyed. Secondly, one is impressed with the President's resourcefulness of mind—his creative ideas, his ingenious and constructive suggestions for working out and solving problems. Mr. Hoover knows how to think things through, and find an answer. The supreme illustration to date, of course, is Mr. Gibson's speech at the Disarmament Conference, which was the product of his chief's mind. This speech may not bring any results, thanks to Europe's incurable pugnacity, but it presented the only workable program for disarmament which has been made in a generation of discussion. We may agree or disagree with Herbert Hoover—but in this man we have a President!

It was thirty-four years ago, 'way back in 1896, that William Jennings Bryan led his great crusade for the relief of the farmer on the famous free silver platform. Long before this, the Populists and the Greenbackers were active in the business of helping out the hard-pressed tiller of the soil. For more than fifty years, in other words, the nation has been wrestling with this problem of agriculture; and here, in the first months of the administration of Herbert Hoover, it is still at it. Some progress has perhaps been made in this somewhat extended period of time, as witness the fact that the interest of the farmer is now the concern not of political outlaws, like the Populists and the Free Silverites, but of the feudal lords of contemporary politics, the Republican Party itself. The issue has moved, in other words, from the extreme left to the extreme right, and is the test today of respectable statesmanship. But in all this time, nothing has been done; and what to do seems still as much

of a riddle as ever. President Hoover's ideas are vague, and Congress is hopelessly confused and muddle-headed. As a matter of fact, of course, nobody is willing to face the facts in this direful situation, for the trouble goes right straight to the heart of our whole economic system. The essence of capitalism is exploitation—an exploitation of which the farmer is the easiest and most helpless victim. This exploitation is nothing new—our modern industrial and financial organization is simply the latest and best model! But wherever it has worked, it has ruined the farmer, and thus ruined the social order itself. Sometimes the end has come, as in ancient Rome, with gradual disintegration and decay—sometimes, as in 18th century France, with revolution. To remedy the ill, and thus to prevent catastrophe, means that exploitation must be abandoned and the system changed. But this is one of the things that is not done! The American farmer is the latest in a long succession. History is repeating itself!

If we were really wicked, we would be wishing these days that Congress would put that high tariff on Philippine sugar—and tack it up as high as possible, too! For if anything could stir up afresh the independence movement in the Islands, this would be it. For America, in this as in other cases, can not have her cake and eat it too. She can not insist, in violation of her own solemnly sworn pledges, upon keeping the Filipinos as wards of the Republic, and then treat them as so many foreigners. The Philippines are either a part of this country, or they are not—and if their chief natural product, sugar, is taxed like any other imported article from abroad, then they are *not*. Which means a new cry for independence! Secretary of State Stimson, apart from his own sense of decency in the matter, undoubtedly sees this, and desires to avoid the threatened tariff in order to avoid a recrudescence of the native demand for freedom from foreign rule. We have long believed in such freedom, and shall never be happy until it is granted in accordance with our promise. But even this cause cannot persuade us to welcome such an abominable piece of business as this proposed protective tax on Philippine sugar. Protection is bad enough under any circumstances. But in this case we have not only the familiar plundering of consumers for the advantage of the sugar barons at home, but also the deliberate ruining of the chief industry of an alien people whose prosperity and welfare are our especial concern. President Hoover's mind on this protection business seems to be a peculiar one. Having apparently given no study to the question, he accepts the famous Republican dogmas on the subject, and lets it go at that. But, even so, we cannot believe that a man of Mr. Hoover's calibre can acquiesce in such a highway-robbery instance of protection as this. Must not Secretary Stimson's fine position be sustained by his chief?

A jury in Boston, once known as the "Athens of America," recently convicted a bookseller of the crime of selling Theodore Dreiser's "An American Tragedy," which was denounced as an obscene book. A little later, in New York, the world's greatest metropolis, a jury convicted Mrs. Mary Ware Dennett, a woman of highest character and repute, of the heinous offense of sending through the mail an obscene document—namely, a pamphlet on sex instruction which she had written for her own two sons, and which has been used during the last ten years by the *Medical Review of Reviews,* Columbia University, the Union Theological Seminary, the Y. M. C. A., and the Y. W. C. A. The significant thing about these cases is that they occurred not in remote Tennesseean hamlets, like Dayton of "monkey-trial" fame, but in two of our greatest cities, and were determined by juries composed not of "hill-billies" but of citizens who tread the pavements of State Street and Broadway. We can imagine what a shout of derision would have gone up in the sophisticated East, and elsewhere, if these verdicts had been registered in the remote confines of the South or middle West. But here is nonsense solemnly achieved in the name of the law right in the heart of our civilization. Which goes to show what should have been known before—that brains are everywhere in about the same state of senile debility, that American education is everywhere in about the same state of ineffectiveness, that ignorance, stupidity and fear are the air men breathe, and the motives upon which they act. Let not our great cities boast. They are as parochial as any country village, and their populations as addlepated and timorous-hearted. As between an evolution trial in Dayton, Tennessee, and an obscenity trial in New York, New York, we see not the difference of a split hair.

Tammany is an amazing phenomenon. Its mere vitality may well be a source of wonder. For a hundred years it has weathered every storm, and overcome every opposition; its impending removal to its new building may be regarded as symbolic of its rebirth in its second century to new and greater life. But more extraordinary is its place in New York City. Here is a society which, technically speaking, is purely private—like the Union League Club, or any other. Officially it does not exist in the metropolis at all. Every last detail of the government of New York might be analyzed, ticketed and listed—and Tammany not anywhere appear. Yet this society is more potent in the city's affairs than any other single force, and its leader an infinitely more important man than even the Mayor. Just recently, for example, the leader of Tammany Hall, Judge Olvany, resigned his position. This was front page, headline news. For weeks, no one thing in New York, not even the Supreme Court

decision on the five-cent fare, so occupied public attention as the choice of Olvany's successor. When Mr. Curry was at last selected, the news was printed with displays fully as large and conspicuous as those reserved for the election of mayors and governors. Yet Mr. Curry is an absolutely unofficial person! Yet also his word is now omnipotent in the civic affairs of New York! Was there anything ever quite like this? Nothing, of course! The history and the present power of Tammany are absolutely unique in the nation's life. And they stand as an everlastingly impressive illustration of the difference between the theory and practise of democracy. In theory, our government reserves no place for an organization like the famous Hall. In practise, this Hall is more significant than any other single force in New York. What this means, and what it portends, would fill, if adequately stated, not a column in UNITY, but an encyclopaedic volume.

The United Palestinian Drive, now under way for funds for the great Zionist movement, is an undertaking which holds our ardent sympathy and support. We wish that Gentiles would espouse this cause as well as Jews. Why are not our Jewish friends more direct and active in seeking cooperation from the non-Jewish world? In our recent visit to Palestine, we saw what is fundamentally a great human adventure, for the restoration of the Jewish homeland, to be sure, but for a restoration in terms of an all-embracing ideal of world brotherhood and peace. As we surveyed what is going on in the Holy Land, there seemed to us something almost ridiculous in thinking of this undertaking in terms merely of Jewish hopes and dreams. What these gallant pioneers of Israel are doing for themselves they are also doing for the world. Think of Hadassah, with its hospitals and health centers, its doctors and nurses, bringing sanitation and healing to Arabs as well as Jews! Think of the Hebrew University, with its momentous inauguration of oriental studies as a focal point of reconciliation between East and West! Think of the farms and vineyards throughout the land which are making the long-neglected deserts of Palestine to blossom like the rose! And think of the social ideals of communal justice and brotherhood which are here promising fulfilment of the ancient prophecies of Israel! Zionism, as Achad Ha-Am has so tirelessly proclaimed, is fundamentally a spiritual adventure. In this sense, is it the concern, as it should be the care, of us all. We know of nothing more important today for the future of humanity than Palestine. We link it with Russia and with India, each in its own peculiar way, as the hope and glory of the world.

The Incoming Tide

We have just been celebrating Music Week in our town. Believe it or not, our town has arrived! One indication of its arrival is to be noted in the fact that during the days preceding Music Week the Patriotic Sons of America held a great convention here and the streets were littered with tin soldiers! A bunch of them broke into the High School during assembly period, and one of them twisted the lion's tail, to the irrepressible amusement of the pupils. The pupils all agreed that you just cannot take that sort of thing seriously.

But when a few days later the music memory contests were on, and the combined choirs of the churches were making heroic efforts to hit the high spots in "The Heavens Are Telling," and everybody was serious about it, then we began to wonder if this thing we were interested in might be a part of an incoming tide, a great cultural movement not restricted to our town, but more or less articulate from one end of the country to the other. Such indeed appears to be the case, and it is not without considerable significance.

Not alone has my town and your town felt this incoming tide of harmony, but there are events of the first magnitude which tell a similar story. All over the country impecunious musicians are now coming across little notations which long ago were entered in their diaries or engagement books. Some of them read like this:

> The year 1929 marks the 200th anniversary of the composition and first performance of the Passion Music according to St. Matthew. In the year 1729, on Good Friday, it was sung for the first time under the direction of its inspired composer. In the year 1829 it was recalled to life by Mendelssohn, after a century of unpardonable neglect. In this year the Bach Choir of Bethlehem, Pa., performs it in its complete form for the fifth time. The Mass in B Minor is to be given for the 22nd time.

It is a long trip from Amarillo, Texas, or Presque Isle, Maine, to Bethlehem, Pa., but I know musicians in both of those towns who, like Minniver Cheevy in his adoration of the Medici would sin incessantly if they could go to just one performance of the Bach Festival.

Another event of the first magnitude which would seem to substantiate the evidence of this incoming tide may be seen in the recent commemoration in New York of the founding of the American Academy of Arts and Letters. This is one of the youngest of our Associations dedicated to the support and encouragement of cultural movements of American origin, being but 25 years of age. In the course of this appraisal of our assets in the field of literature, painting, sculp-

ture, engraving, and the drama, a notable concert was presented of music by American composers with the assistance of the New York Philharmonic-Symphony Orchestra.

Mr. Eddington in his "Meaning of the Physical World," insists that science is on its way towards discarding our concept of cause and effect. But as matters stand at present we know of no other way to account for the presence of the Philharmonic Orchestra, and Carnegie Hall in New York packed to the doors with people, at the same time. At least it may be said to be an interesting coincidence. When one adds to that the phenomenon that the skill and facilities of this superlative organization are turned to the production of musical compositions by Edward MacDowell, Deems Taylor, and John Powell, one suspects further evidence that something is happening on the cultural side of American life which may be fittingly symbolized by the renewal of springtime. Musical Festivals come in May.

Now the point is that this widespread encouragement of good music, together with the tolerance of other music which is not so good, in the hope that it may get better, is something new. Quite new, in fact. But with characteristic speed it seems almost necessary to forget what has just happened in order to keep step with the next musical beat.

Charles Edward Russell in his notable life of Theodore Thomas tells the whole painful story of how one man had to struggle almost single handed against a citadel of indifference to musical values and standards. As late as 1852 easily the most renowned musical attraction in New York was Master Marsh, the Infant Drummer, who at the tender age of four (according to the advertisements) performed upon two drums at once to the inexpressible delight of his observers. Joseph Gengl in his acrid comments on the state of American culture during this period, relates that at a concert given by a pianist, one Hatton, he saw that gifted performer appear with a string of sleigh bells fastened to his right leg. When he reached the proper place in the composition, which seems to have been something about a sleigh ride, he agitated his leg violently; all of which aroused a storm of applause which had no end until the performance had been repeated several times.

The Philharmonic Society had been organized some ten years prior to this particular period, but had lived a miserable hand to mouth existence. They could not get the players to come to rehearsals. At times excellent compositions were performed with casual preparation, though it is observed that as a rule all the players got through at the same time. Nobody cared. The orchestra did not care, the public did not care. A fair indication of the standards of musical criticism in America may be gathered from the observation of a discriminating musical critic in Chicago when someone ventured to bring out Beethoven's Fifth Symphony. "The audience bore it like martyrs," he observed, "vainly trying to comprehend the grand ideas and beauties of this wonderful tone creation, so called."

At the age of twenty-seven, Theodore Thomas plunged into this sea of inharmonic ignorance and indifference. At the initial performance of the orchestra which he organized he produced for the first time in America several selections from Wagner, Schubert and Meyerbeer. Dwight's *Journal of Music,* from which everybody got their ideas of musical appreciation in those days, said of the first performance which had been planned and executed with the same painstaking care for detail which marked everything which Thomas set his hand to, that "the concert was a decided novelty, but I don't think it was a pecuniary success, for nearly everybody there were deadheads."

It was not only musical ignorance and a low standard of public taste against which Thomas had to struggle, but everywhere he met this everlasting mercenary argument as to whether the thing would pay. We may still be mercenary, but when ignorance and impecuniosity go hand in hand it may well strike terror to the most colossal spirit. Thomas was a colossal spirit, but he was never afraid, and he had no mercenary ambitions. It is said of him that he could no more make money out of music than by the sale of a woman's virtue. But everywhere through his long and bitter struggle for the establishment of that thing which is now manifesting itself as one of a people's noblest assets, his life was made miserable by the dividend hunters.

Cincinnati, where you were able to buy anything, and probably can now, was the worst offender. They arranged to have Thomas come there in 1878 to start a music school. There was to be a great Municipal Orchestra and a Festival. Here was a challenge worthy of his unique mettle. But after two years of heartbreaking disagreement it became obvious that Thomas was speaking one language and the directors of the Cincinnati Music School another, and a wholly different one.

Chicago, happily, has another story to tell. There were financial difficulties when he went there because he was never willing to compromise his artistic standards. In 1889 he became so discouraged that he offered his resignation. Then came the great turning point in his career. This crude community—hog butcher of the West, as Carl Sandburg has it—made generous provision for the realization of those ambitions which other cities had been too blind to discern.

Today there are no deadheads at the Philharmonic. The pianist with the sleigh bells fastened to his leg is being simulated at Christopher Morley's Hoboken Theatre, but he gets the loud guffaw. If, therefore, we are on the way towards the realization of

higher cultural values, if the incoming tide bears unfamiliar strains reminiscent of the African jungle, as well as the harmonies of Beethoven, if the names of MacDowell, and Taylor, and Powell are becoming symbols of something which is worth striving for in a nation's economy, let it be remembered that no small measure of this impetus is to be credited to the indefatigable devotion of a German immigrant's son, who with great love and devotion to his art pointed to his adopted people one path which leads to the Promised Land.

ALSON H. ROBINSON.

Jottings

A drama, "Sacco and Vanzetti," by Erich Mühsam, has recently been produced in Berlin. Another step in the march of this great tragedy into the future!

When Gandhi journeyed recently to Burma, he traveled as an ordinary deck passenger. The reception of the Mahatma was unprecedented. There was "the same gushing love, the same delirious enthusiasm," writes an observer, which greets this great man everywhere. Gandhi's hold upon the East increases with each hour.

The Disarmament Conference has refused to ban aerial bombing as a war-weapon, on the ground that it is indispensable for defensive purposes. We assume this means that each nation will bomb and destroy its own cities before the enemy can do it.

"An American Tragedy" is obscene in Boston, but pure in New York. "The Well of Loneliness" is obscene in England, but perfectly all right here in America. *Query:* What is obscenity, anyhow?

It is encouraging to read that the Irish Free State is reducing its army to 5,000 men. But—what on earth does the Free State do even with 5,000?

Hunters in New York State, who have been using machine-guns against ducks, have been roundly and rightly denounced. But why stop with ducks? What about shooting men with machine-guns? Our idea is that a man is entitled to at least as good a sporting chance as a duck. Assuming, of course, that this business of shooting (men or ducks) is right at all!

J. H. H.

Items from a Traveler's Note-Book

XIV.

I Visit Schools

The morning I spent visiting schools in Jerusalem under the guidance of the enlightened Dr. Bergson, American Jew, graduate of Teachers College, head of the Zionist schools in Palestine, constituted a lesson in evolution. We began with a Talmud school of the tightest traditional order, and then climbed step by step until we reached schools of the extreme modernist type. In Palestinian life, all ages, as well as all peoples, are represented.

It should be explained, perhaps, by way of introduction, that Palestine has no public school system of the American, or even of the English, variety. By this I mean a system of schools maintained by the state for all children under a compulsory order of attendance. In the Holy Land any such system as this is precluded by the division of the inhabitants into Arabs and Jews, each group of which insists upon instruction in its own tongue. The mandatory authority (Great Britain) attempts to meet the situation by money grants for educational purposes on a basis of actual population. This leads to serious trouble, as the number of Jewish children actually attending school is proportionately much larger than the number of Arab children, yet the Arabs receive (on the population basis) eight or nine times as much money as the Jews. So inadequate are the public funds placed by the government in Jewish hands for the instruction of Jewish children—some 20,000 pounds a year!—that large grants are made by the Zionist organization out of moneys raised in America and elsewhere for the cause. The net result of the situation is a general system of Arab schools and Jewish schools, the former maintained by the English government as "Government Schools," the latter supported predominantly by the Zionist organization as "Zionist Schools." Each group is enlarged by certain private schools and academies. In addition there are the numerous Christian missionary schools, which do not here concern us.

A Talmud School

Bright and early, on a chilly Sunday morning, we started our educational pilgrimage by a visit to a famous Talmud school in Jerusalem founded in 1841 by one of the great orthodox synagogues of the city. We learned upon inquiry that the institution had no endowment, and charged no regular fees, but from the beginning had been supported by the voluntary offerings of the pious. Its curriculum is the study of the Bible (Old Testament) and the Talmud; its equipment, a building with rooms provided with tables, benches, and tattered copies of the sacred text. Instruction begins with very small boys in the Pentateuch and Prayer-Book, and extends in the next few classes to the Prophets. At eight years of age, the boys begin reading the Talmud, and continue the study and discussion of this mighty tome until they leave the school. In answer to some questions as to whether anything

else was taught, we heard some vague references to arithmetic in the lower grades, and astronomy in the upper grades. But we saw no signs of these or other studies. These boys with their curious garb, their curling ear-locks, their Hebrew texts, were learning the Law of their people. That was enough!

Shall I ever forget the classes in this school, as I passed from one room to another! In the lower classes, the boys clustered like swarming bees about a central table, at the head of which sat the teacher, a venerable bearded man, with peering eyes and kindly smile. Usually the boys were reading in unison—their fresh young voices shouting the text in a lusty sing-song chant, their little bodies swinging back and forth from the hips in rhythmic beat with the words. As we entered, every voice would cease, every body stop its swaying as though suddenly frozen, every eye become riveted upon us as though we were some strange creatures from another planet. Then, after a moment's salutation and explanation with the teacher, the signal would be given, and the chorus of voices would again be shouting, and the bodies swaying like the swing of oarsmen in a racing shell. The clamor became deafening, the excitement terrific. How much did these boys know of what they were thus reading with such rigid, mechanical precision? It was not until we came to some of the higher classes that this fearful sing-song passed away. We now encountered discussion—as, for example, in a group of nine-year-old boys who were vigorously debating the Talmudic law of compensation for damages in person or to property. In still higher classes, we found the students ranged separately along the walls, each reading and swaying alone by himself, with the teacher pacing slowly up and down the length of the room, ready to answer questions or give explanation upon request. In the last room of all, studying silently by themselves, were the students who were giving their lives to the study of the Law, and thus never leaving the school at all. Some of these were of college age; others of mature years, married and the fathers of children, proudly supported by hard-working wives or parents; one was a venerable man with long white beard, not less than eighty years of age, who had been in the school longer than any teacher could remember. I watched this man, the oldest student I had ever seen, for some few moments. Never once did he lift his eyes from the book; only once was there any slightest motion—when he turned the page. Chanting and swaying had both disappeared before an inner absorption which was absolute. Here was the living symbol of one of the strangest phenomena in history—a people surviving for ages without land or government, hearth or home, friendship or pity, through the mystic power of a Book. It would have been easy to laugh at that old man. I felt only reverence for him. Yet I knew that his day was past, and his mission accomplished. For the feet of Israel are now set in new and happier paths!

A Progressive Talmud School

We stepped into the street again, and it seemed as though at one stride we had moved from the Middle Ages into the modern world. The closing of the door was like the dropping of a curtain on a thousand years gone by. Yet we were not to "arrive" all at once! For our next school, while a Zionist institution supported by Zionist funds, was a sort of half-way station between the orthodoxy behind and the modernism before.

This school also was a Talmud School, but we quickly found that more emphasis was laid upon the Bible than upon the Talmud itself. As in our first school, all the students were boys; and instruction in the lower classes took the same form of sing-song repetition of the sacred text. It was amazing how this material was drilled into these little heads! Without warning, the Principal caught up a book and read a sentence here and there. Immediately these sentences were identified, chapter and verse, by a dozen eager shouters. As we went along from class to class, we were interested to discover instruction in other subjects which were made to grow naturally and easily out of the Bible study. Thus, black-boards began to appear, with figures and words and geometrical designs in the familiar chalking of our American schools. Here were modern maps for teaching in geography and history. Could the boys find New York? Why, here was a boy who came from New York, and there was a great laugh at the expense of the visitor. These boys were not merely looking into the Book; they were looking out from it as well. Was it significant that in this school I saw only one boy with the traditional ear-locks upon his cheeks?

General Schools

This school was representative of a distinct type of school supported by the Zionists—the transition type it may best perhaps be called! But most of the Zionist schools are of the more general modern type, and these I saw, this same morning, in the form of a kindergarten at the one end and a girls' grammar school at the other.

There is little to be said about these schools, to UNITY readers at least, so beautifully do they conform to all that is most progressive and enlightened in our American methods of education. The kindergarten was a delight to eye and ear and mind. The rooms were modest, rather poor, but light, airy, clean, equipped with the familiar paraphernalia, surrounded by ample playgrounds and crowded with happy, healthy children. It was pitiful to hear that funds were lamentably scant for educational work of this kind.

As for the girls' grammar school, I could see no difference from our American schools, save that instruction was in Hebrew, and that there was definite study of the Old Testament literature. The standard of instruction I was able to test in an English class, where to my delight I found the girls reading a fairy story by Hans Christian Andersen. I noted with especial interest the fine system of health inspection, the lunches cooked by the pupils themselves in the school kitchen, the large vegetable gardens grown by the pupils, and the up-to-date athletic playground. Schools of this kind are dotting the land, yet they are hard to support, so scant is the English dole, and so inadequate the Zionist funds for all the pressing needs of the movement.

The Open-Air Playground

No account of educational work in Jerusalem would be complete which omitted mention of the Open-Air Playground maintained by the Guggenheim Foundation. Located in a large space of sloping ground at the base of an old Crusaders' wall, and looking out eastward over Kedron to the Mount of Olives, this playground is frequented daily throughout the year by an average of some three hundred children. This is no remarkable thing, perhaps, in America, but it is a

remarkable thing in Palestine, primarily because the children are indiscriminately Arabs and Jews together. Here is a deliberate attempt to lay the ax at the root of that alienation between these two races which threatens the future of Palestine more terribly than any other single fact. And it is a successful attempt! Trouble was not infrequent in the beginning. But long since it has disappeared, not only among the children, but gradually also among their parents as well. I searched the little faces, the day I visited the Playground, for any consciousness of difference, for any evidence of prejudice or fear. I could find none! Indeed, I had difficulty in deciding which were Jewish children and which were Arab. All were playing happily together, and seemed to be members of one family. Children know how to be friends, even if adults do not!

The University

I visited other educational institutions, during my stay in Palestine, which are of great importance. In Haifa, for example, I found the splendid Technicum, a high-class, co-educational technological institute, with preparatory school housed in fine buildings erected by the Germans before the War, but now taken over by the Zionists. The Technicum maintains two departments—civil engineering and architecture—and is prepared to organize other departments as soon as money can be found. It receives Jews and Arabs alike, conducts evening classes for workers, and a lending library of technical books open to all the citizens of the town. In Tel-Aviv, I inspected the Herzlia Gymnasium, a private collegiate institute for boys and girls. Here were 750 pupils following a twelve-year course (through second year in college) under instruction of a high order. But I must leave space in this article for mention of the Hebrew University, in some ways "the best gem upon (the) zone" of Zionism.

The Chancellor of the University, Dr. Judah Magnes, was an old and valued friend. To see him in Jerusalem was to be reminded of the days in New York when we went through the War together as lovers of liberty and peace. But these days seem remote in time and place to Dr. Magnes! One of the ablest scholars and most brilliant preachers in the rabbinate today, this man has deliberately put by all the illimitable rewards of fame and fortune that America could bring him, and given his life to the rearing of a university in Zion. It was good to share his enthusiasm as he led me through the scattered rooms, rented here and there in the city, in which the new-born institution had started and was still continuing its life. It was touching to see his devotion to his colleagues, distinguished scholars of Hebrew literature and lore, of world science and religion, whom he had gathered about him to lift the torch of learning in this ancient land. It was like a pilgrimage to climb the slopes of Mt. Scopus, and see the buildings which now crown this noble crest, the nucleus of the great university which is to be.

Surely, no institution ever had a nobler site. Scopus, upon which Titus encamped his Roman legions, is the loftiest elevation about Jerusalem. From it we may see, to the east, the River Jordan and the Dead Sea; to the west, the glittering sheen of the Mediterranean; and all before, the spreading beauty of the Holy City. Upon this hill stand the research laboratories, the Einstein Building for scientific instruction, the amphitheatre, and the great library now approaching completion. Two hundred thousand precious volumes, rich with the treasures of eastern lore, wait patiently for housing in this new structure. Notable among these books is a collection of Arabic literature which in character and worth is unexcelled. For, with the vision of a prophet matching the wisdom of a scholar, Dr. Magnes has determined to make his university a center for the restoration of Arabic as well as of Hebrew culture. The Arabs of Palestine are a neglected, a forgotten part of Islam. For centuries Arabic study has centered in Cairo, Damascus, India—never in Palestine. Hence the chance to serve Arab as well as Jew, and in the rekinding of the love of knowledge to find that road of reconciliation which the feet of both must tread! In these early years of the university, Dr. Magnes has wisely laid emphasis upon research study by chosen scholars rather than upon routine teaching of hastily-gathered and ill-prepared students. And in no field of research has he opened a nobler path than this renaissance of general Oriental culture.

We had climbed to the roof of the library building, to survey the landscape. It was a noble prospect which lay before our gaze. It seemed to me to be the inward image of the noble spiritual prospect which the Chancellor had been spreading before my inward gaze that day. Dr. Magnes said little about how he raised his funds. I saw in what utter simplicity he and his faculty members are living. I noted the narrow inadequate quarters in which much of their work is being done. That this university should have been started at all is one of the glories of Zion. That it has grown so fast and so far is one of the miracles of Zion. That it should languish for a year, or even a day, would be one of Zion's tragedies.

JOHN HAYNES HOLMES.

Jerusalem, Palestine.

The Power of the Press

(Read at the dedication of a tablet commemorating the first newspaper, "Wood's Gazette," established in Colonial times in Newark, N. J.)

Let this memorial tablet tongue
From where the greatest power is sprung.

Let this bronze tablet signalize
Wherein the greatest glories rise.

Men are but part themselves: they reach
To fuller stature by their speech.

Words sentinel the spirit, and
Become the conscience of the land.

So, when the hearts of men have heard,
An age can pivot on a word.

A motto, more than cannon, can
Thunder its decalogue to man.

A proverb true can humble guns
Of all the proud Napoleons!

And frail gazettes with valiant news
Are mightier than Waterloos!

LOUIS GINSBERG.

World Fellowship

The letter which I wrote on the first day of January of this year, and which was published in UNITY, February 4, under the title, "The Assumption of World Citizenship," has brought to hand several very interesting communications, including the signatures of a local group in one of the school centers of California. Inasmuch as I cannot well undertake at the present time individual correspondence with all of these, and as it is a safe conjecture that for every one who has written me there are a score or a hundred readers of UNITY who are interested in the issue which I raised, I am asking the liberty of these columns again to further explain my ideas, as requested by some who have written me.

Let me say, then, at the outset, that the program which I have in mind calls for no separate organization, nor the promotion of any new propaganda organs. If world unity is to be achieved one of the first things we shall have to learn is to utilize the organs which are already here in a catholicity of mutual exchange which is the very reverse of the spirit in which too often new movements are begun.

Nor would I stress the word "citizenship," which I used in my former letter as a term of convenience. Fellowship is a better word by far than citizenship, as citizenship carries with it political implications which involve us in immediate complications, and imply a faith in the permanence of the State which some of us are disinclined to admit. The word "internationalism" is to my mind likewise questionable, for the reason that internationalism implies nationalism, and nationalism is a disease which will probably pass, or be so subordinated to human fellowship on other than political lines as to be of little consequence.

World fellowship is not of our making, although we undoubtedly have to do with its most effective realization. World fellowship is the product of those world unities which have their primary expression in the world *mass*, and in the world *process*. We are all comprehended and constrained within a threefold environment briefly described in three words, all of ancient origin, *atmosphere, hydrosphere, lithosphere*, or more simply, *air, water, land*. What these are doing to us and through us, is what I mean by the word *process*. Natural science has taught us much, and is daily teaching us more as to the items of the *mass*. But it is social science, and a social science more democratic and less academic than that which commonly goes under the name yet, upon which we must depend to understand and relate ourselves wisely toward the *process*. When Jesus remarked, according to a curiously cryptic passage in the New Testament, that "as it was in the days of Noah," so was it at the end of every social stage, "they were eating and drinking, marrying and giving in marriage" till the catastrophe fell upon them unanticipated, he voiced, or someone voiced for him, the supreme tragedy of history and contemporary experience. This is, in brief, that immediate individual interest, having to do with the three things which most concern us generally, food, sex, and pleasure, occupy us so we fail to see where the world is carrying us till we plunge into the pit. It was so the Civil War came upon us America; it was so that world war fell upon Europe; it was so that we are driving now toward a worse world catastrophe unless more intelligent cooperation with the redemptive and constructive forces can be had.

Therefore it is no mere sentimentalism which I have in mind when I invite to "world fellowship" the readers of UNITY. In my opinion the weakness of UNITY, with all its excellencies, is that in common with practically all of our intellectual and moral advisers it concerns itself almost wholly with outstanding individuals, striking incidents, and metaphysics, and leaves one at the end of the year as ignorant, in the main, of world understanding as when the year began. My objection to hero worship is not that there are no admirable men and women but that admiration of them is commonly a lazy way out of trying to understand them, and why they have so litle influence on the current of events. If one-tenth of the interest attracted toward Gandhi, for example, could be utilized for a real study of India, not a lot of intellectual arguing about India's philosophies, but a plain common sense study of India's geography, topography, climate, contacts of population, and technical development or lack of development and the relation of both India and England to the two great revolutionary movements of modern times, the Commercial Revolution of the earlier part of our Modern Period, and the Industrial Revolution of the later part, there would be little to fear from such shallow writing as Miss Mayo's "Mother India," or the no less shallow answers of most of those who have attempted a reply to it. Most Indians are as ignorant as most Americans of what forces have worked and are working to the ends which they admire or deplore with respect to their particular native land. And both intellectuals and moralists largely befog rather than clarify understanding.

The "Assumption of World Citizenship" is to my mind then, first of all, a universal interest as against all localism, the realization that we live in a world and not in a county, or a country, and our understanding must concern itself with the whole area. And the second is like unto it that we live in a world of material environment and material forces, and not primarily in a world of ideas. Most of the sentimentalists who rhapsodize in enthusiasm for world fellowship have no scientific apprehension of the distribution of goods, and material good, which sets the United States ahead of British North America, for instance, and much less do they dream of the larger meanings of that evolution of human labor and its mechanical auxiliaries whereby modern empires rise and fall. World unity is coming, and ultimately world fellowship beyond anything we dream now, but unless we can get more people profoundly and laboriously interested in understanding how it is coming we are in for worse wreck and ruin in making the transition out of our present sectionalisms and abstractions than was involved in the building of our national unity by the clash between the inferior economic order of the South and the more efficient economic order of the North a hundred years ago. There was fine moral protest against slavery then, immortalized around individual hero names, and there was a less remembered defense of slavery which brought to its aid a surprising scholarship and moral plausibility, as many now nearly forgotten volumes testify. But understanding of what was actually happening to slavery through the rise of northern economic life was conspicuously absent on

both sides. Had there been anything like as much intelligence as there was sincerity on either side there would have been no Civil War. Fellowship was lost in ignorance.

Much more I would like to write, but I will not at this time. This is a call to the universalism of the natural and the mechanical process first of all, to study rather than to sentiment, to concern with labor more than with what passes for learning. As to how to go at it and make the most of common opportunity in it I shall be glad to make suggestions later if there are enough who ask for them, and gladder yet to receive suggestions from others.

ROBERT WHITAKER.

China to the Front Again

Nanking and Wuhan get up a civil war. The battle lines are laid out with all the skill that modern science as actualized by celestial generals can contribute. The Wuhan defense-preparedness discloses no precautions neglected. President Chiang Kai-shek leading the Nanking forces orders an advance. Waiting, as one of our ancestors at Bunker Hill is rumored to have directed, "until the whites of the enemies' eyes can be seen," Wuhan officers at length commanded "Fire." But instead of bullets the common soldiers with the cry "Why kill our brothers," rush impetuously into the foe's arms; not firearms, but those guided by human hearts and brains, and presto Nankingese and Wuhanese give the world an exhibition of the meaning of peace-fighting,—while China improves upon Japan's brand of human bullets. A twentieth century way of winning a civil war, both sides victorious! Wilson's famous "Too proud to fight" bettered a thousand fold by the Chinese common soldiers' slogan "Too brotherly to kill!" Common soldier forsooth! the most uncommon fighting-man humanity has yet developed. The world surely is being treated to fresh wonders in the Chinese psychology that promise to contribute more to the coming international family life than the bulldozing white man has ever dreamed. Where is your pessimist or your behaviorist these days, or the poor babbler who thinks that human nature, being the only category he would except from Dr. Millekan's continuing creation, is a fixed quantity with no enlarging possibilities and no infinities of growth.

China is teaching the world how a nation can get what it needs. The negotiations carried on by Foreign Minister C. T. Wang and Japan's diplomats, Yada and Yoshizawa, have shown the almost uncanny power of patience in friendly conferences. China was bound to have justice from the nations that long had profited at her expense by unequal treaties and she essayed to get it not by ventures of force, but by appeal to mind and conscience. Desideratum number one was the tariff. To have foreign powers determine what taxes on her imports she could levy was so preposterous an injustice that China had but to state the case in order to win it at the bar of the overwhelming public opinion of mankind. The Washington Conference acknowledged the righteousness of the claim and promised relief, but international pledges are still slippery agreements and excuses were easily found until China, driven to the wall, declared that a tariff schedule built by herself alone would go into effect at a certain near date. America and Great Britain joined in acquiescence, Germany and Russia, who had already agreed, and other Governments followed. Japan was the only remaining obstacle. By postponing the date of the inauguration of the new tariff once and again and meantime hammering upon the theme of Justice, she finally won her Eastern neighbor's consent and the long-drawn-out drama of patience reached its victorious climax.

With the Tsinan affair the same story of endless patience, will-breaking patience, was enacted and, after the usual face-saving concessions to Oriental etiquette had been duly surmounted, consent to the ardently coveted withdrawal of Japanese soldiers from Shantung was won.

Just what terms the Nationalist Government will demand in settlement of foreign loans is not yet revealed. To repay Japan for her support of civil conflict in China by loaning to the war-lords funds to enable them to maintain their strangle-hold upon the Republic, would unquestionably be the gall of bitterness to patriotic Chinese, but that people has from time immemorial practiced the wise economy of paying for peace instead of war. She will probably do this with the unsavory Nishihara loans. And we have the right to expect that in the settlement of these perplexing demands of Japan, China will once more gain the universal approval of world opinion as well as the love of all advocates of peace.

There can be no question that the demonstration of the power of peace which the Chinese Republic has now for years been giving side by side with the exhibition of the futility of physical force staged by her war-lords is making the deepest impression upon thoughtful men and women everywhere.

Contrast this with the strange obsession being sedulously cultivated by a section of our army and navy officers, by organizations among us which preach preparedness and by the large number of colleges and high schools that through military training are trying to build up in America a war psychology. A few days ago the Los Angeles *Times* ran a full page advertisement of a book entitled "The Red Napoleon," whose one object would appear from this announcement to be to stimulate a vapid and insane fear of a Red Asiatic Terror menacing the white races. It is heralded as the author's "conception of the next world war" and the advertisement adds "Every detail of the far-flung military operations involved has been carefully worked out by army and navy experts to insure fidelity to facts." What does such a collaboration suggest as to a growing movement to militarize our nation? Is the cause of peace to find its chief dependence in the Far East, including therein India with her gospel of non-violence and Russia, whose Government since 1917, has struck more sturdy blows for a warless world than any other great Power?

DOREMUS SCUDDER.

The Peace Pact Represents the Hope of the Masses*

There is, and there will continue to be, no doubt, a wide difference of view as to the worth of the Peace Pact. I do not care to enter that field of controversy at this time. I do not know, and no man can know, whether we have reached the time in which reason and justice may in international affairs be substituted for brute force or whether we must go on with the old system. It depends, in my opinion, to what extent in the future a few men who do no fighting and make no sacrifices when the war comes, can manipulate and control matters in the direction of war as against the wishes and the prayers of those upon whom the burdens and the sacrifices fall. To the extent that the people as distinguished from the few can be permitted to have a voice in determining peace or war, to that extent the Peace Pact will be successful, to that extent we will come to settle our international controversies through pacific means as provided for in this great Treaty rather than by the means of war. The people do not believe in war but their leaders sometimes do.

I assume there is no doubt left in the minds of reasonable men that the World War resulted not from the uprising or the passion, not from the blind drifting of the masses, but through and by reason of the unconscionable and brutal, not to say criminal, manipulation and scheming of those who were temporarily in places of authority and power. And all know now perfectly well that these individuals were not all in one or two countries. Of course, against such conditions, no one can prophesy what may happen. Under such conditions all treaties, all laws, human and divine, seem to give way. But nevertheless the Peace Pact represents the aspirations and the hopes of the masses. It has crystallized into a rule of conduct which finds expression in the hearts and minds of the people of the United States, the people of Great Britain, of France and Japan, of Germany and Russia; the people everywhere want to see the Peace Pact successful. If it does not prove successful, it will be because of the betrayal of those who have been entrusted with authority.

There is one phase of this Peace Pace which interests me greatly, and that is, the interest which small nations have in the principle which the Pact embodies. If this policy is not to prevail, there is no hope for the small nation. They must live, if they are to live in freedom and independence at all, in a world governed by reason and justice rather than by force. A world dominated by force will be dominated by the great nations which can maintain great armies and great navies. The small nations will enjoy just such freedom, just such security, as great nations may graciously vouchsafe to them.

What chance, what right, what independence, what security have Haiti, or Nicaragua, or any other of these small nations as against the United States, or Korea as against Japan, or Albania as against Italy, or Egypt as against Great Britain, and so on, in a world governed by force? They have just such rights and just such security as these nations may in their imperialistic beneficence see fit to grant them. If the rights of small nations, especially small nations which have been so unforunate as to be found in the possession of great natural wealth, are not to be determined in the open day, through peaceful methods where justice and conscience have play, then step by step they will sink into territories to be preyed upon by rapacious exploiters which will make the old proconsular days of Rome seem uninteresting and tame. The principle of the Peace Pact is the salvation of the small nation. Without that, they are tenants at will on this earth.

There is something being said at this time about the economic boycott as a factor in the peace program. This is another question in which the small or weak nations are particularly interested. Against whom would the boycott operate? Against no one but the small or weak nations. Can anyone imagine the League, or any other tribunal, or any nation, undertaking to apply the boycott to Great Britain, or to the United States, or France, or Japan, or Italy, or to any other power strong enough to resent and resist it? A boycott under such circumstances would simply be a declaration of war. Agreeing to join in a boycott would be agreeing to join in a war. It would always be within the power of the large nations to manipulate the situation so that the small nation would be an aggressor nation, technically so at least, if it did no more than to buy new uniforms for its ragged constabulary. Then, of course, under such circumstances the boycott would work with ease and drastic conclusiveness. I can easily understand the facility and the humanitarian grace with which women and children could be starved and the nation driven into submission without very much cost to the larger nations. The economic boycott for these great powers which are now organizing armies and building navies upon a scale such as the world has never before known, is a false pretense, a fraud, a lie. And so far as I am concerned, the United States will have nothing to do with it.

The United States has agreed to reject war and has agreed to seek settlement of her controversies through peaceful means only. No nation could go farther in the cause of peace. But if, in spite of all this and in defiance of such an agreement, there is ever to be an appeal to force, to the dread arbiter of war, then, in that event, the United States should be perfectly free, committed in no way, embarrassed in no respect—to determine under all the circumstances what it is in the interest of our people to do. When that exigency arises, let those who must meet it, those who must make the sacrifices, decide according to the facts as they then exist and according to their interests as they then see them. In other words, any commitment for peace we can afford to undertake. But commitments for war, express or implied, sanctions of any name or nature, ought never to be considered.

—*William Edgar Borah.*

*Delivered in Washington, D. C., before Foreign Press Association March 7, 1929.

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With these generous gifts come gracious words of encouragement which your treasurer is glad to pass on.

One subscriber writes:

"My check with good wishes and thankfulness."

Another:

I believe in UNITY and want to support Mr. Holmes and his associates in the splendid work they are doing.

Hardly less encouraging are the words of those who do not see their way to contribute at this time.

A friend writes:

If my contribution was measured by my respect and admiration for Mr. Holmes and his work, both as Editor and Preacher, I'd send you enough to make up the entire deficit but, unfortunately, I am not in a position to make a contribution, much as I'd like to.

Another friendly word:

As UNITY is at the present time the only magazine to which I subscribe, it is needless to say I value it highly. As I am possessed of small means, a stenographer by trade, out here (California) trying to conquer the effects of flu, I cannot make a pledge. Mr. Francis Neilson I heard in Kansas City and bought his wonderful book, "How Diplomats Make War." John Haynes Holmes's war record gives him a place among the Immortals.

With or without checks we like to receive such letters. HELEN SWIFT NEILSON, *Treasurer.*

The Study Table

Judge Lynch

"A Biography of Judge Lynch" is the subtitle of this volume, and while any book on lynching must contain some things from which the reader recoils, Walter White has given us a story with comparatively few details of mob cruelty and with much research and careful analysis. When we finish we see that there is nothing sudden, unusual in the use by Americans of rope and faggot. Judge Lynch of Virginia, born in 1736, set up his own law and order society when police protection was at a minimum and brought the word lynching into our vocabulary. We have read of Western lynchings in the gold rush times; and the South carried on the practice during slavery days with all the zest that it used later, only its victims then were chiefly whites who spoke against the system of slavery. Mob violence is not new, but it has been especially atrocious in recent years against the Negro. What is the motive for lynching? While it seems to be immediate vengeance against some suspected murderer or rapist, Mr. White believes it is fundamentally economic.

The total of 1780 lynchings during the last decade of the century was, in large measure, the mob's effort to check the rising tide of Negro economic independence.

And in his discussion of race he says:

It is a most revelatory experience to note how closely the Nordic propaganda has coincided with the eras of exploitations of colored peoples by white nations.

In the South he shows that during slavery times, when the Negro's status was fixed, the victim was the white man who dared to dispute the divine right of slavery. While when slavery was abolished, the Negro, striving to rise and improve his conditions, was to be terrorized into subjection. That this was so in reconstruction days, the 7,800 pages of Congressional Investigations of the Ku Klux Klan abundantly shows, and the recent migration of Negroes from rural districts, helps to bear this theory out. Certainly, jealousy of the Negro's accumulation of money, of his ability to buy a Ford car or own his own home, has caused friction and terrorism in thousands of places.

The chapters that are likely to provoke the most controversy, are those on "Sex and Religion." Mr. White has scant respect for primitive religion, the religion of the revival, of shrieking salvation. He finds the greatest number of lynchings are where Baptists and Methodists are strongest. (The defenders of these sects might retort that only these denominations cared enough for the poor and ignorant to bring Christianity to them.) He shows with terrible certainty that the crude emotion of the camp meeting leads sinners not only to Heaven but to Hell. After getting Jesus, the convert may turn to getting the Negro and burning him at the stake. The poor white, if he is to give up torture, needs not to have his emotions, but his mind awakened. But his ignorant preacher cries out the gospel of "back to the Rock of Ages and forget the ages of rocks." For this ignorance and bigotry Mr. White has only scorn.

In the chapter on sex and lynching, he says:

Of all the emotional determinants of lynching, none is more potent than sex—and none is less openly and honestly discussed.

He finds an extreme emphasis on sex among the rural, ignorant whites and believes it to come in part from their dull lives, their distance from places of amusement, the taboo the church puts upon harmless entertainment. Denied the right to dance, to play cards, the whites may hold the viewpoint of a little girl in Florida, who shortly after a race riot there, told a newly arrived visitor that he had missed a lot in not coming in time to see "the fun we had burning niggers." It is sex perversion that causes this cruelty. Because of the background of slavery, the treating of the colored

*"Rope and Faggot." By Walter White. Published by Alfred A. Knopf. $3.00.

woman as the absolute property of her master, sex becomes abnormal. But the chapter must be read in its entirety. It is a straight-forward statement of emotional states with which the psycho-analyst is making us familiar.

The chapter on "The Changing Scene" gives credit to the forward movements of today, among the whites the Interracial Committees, the Fellowship of Reconciliation, the Council of Churches. Legislation relating to lynching in the various states is noted and the Dyer Anti-Lynching Bill discussed. With the opening up of the South industrially, and the long battle of publicity waged by the National Association for the Advancement of Colored People, the lynching evil is growing rapidly less. It still exists but it is no longer condoned. We may hope that "Rope and Faggot" will soon take its place on our shelves as history, history of a wicked, cruel phase of American life which morally and economically the nation has outgrown.

MARY WHITE OVINGTON.

The Oriental Christ

Here is a book* indispensable to lovers of India, especially to students of religion in that most religious of all countries. Its title is quoted from a statement made to the author in a cultured Hindu home. "You talk," said an old man, "about disassociating (Christ) from Europeanism; he has never been associated with Europeanism. Christ is the great idea of Hinduism. No Hindu can afford to ignore Christ; no Hindu can afford not to love Christ. We know Christ, our own Asiatic Christ, in his own natural color."

Mr. Buck, who knows India from many years of residence in the country, does again what P. C. Mozoomdar did a generation ago in his famous book, "The Oriental Christ." He shows how essentially is Jesus an eastern figure, and how uniquely are his teachings an embodiment of eastern ideas and attitudes. In a series of chapters, filled with impressive quotations from Indian scriptures and contemporary literature, the author lists certain characteristic principles fundamental to the religious life of India, and shows how perfectly Jesus typifies these principles, and how more and more now Christian Indians are using Jesus as the personal representative of their ideal. Here is the idea of *Ahimsa,* for example—negatively, the principle of non-injury, or non-violence; positively, the principle of active beneficence. Here is the concept of *Yoga*—the inner discipline of life to the high purpose of service and sacrifice to God. Here is *Ananda,* the greatest word of all—the thought of "joy unutterable and overwhelming" in spiritual union with the divine, the "blessedness" of the Beatitudes. Of all these, Jesus is the personal fulfilment. He is not only the Christ in the Christian sense, but the Jiwanmukta, in the Indian sense. He is the greatest of all the Mahatmas. *"Mahatma Isa ki jai!"*

To many Christians, especially the more conservative missionaries, this discovery of Jesus as an essentially oriental saint and prophet is unwelcome, as it means the acceptance of Jesus without the acceptance of Christianity. Thus, Gandhi acclaims Jesus as friend and master, but remains himself steadfastly a Hindu. But what is Christianity in its true estate but the example and teaching of the Nazarene, and what is the easterner's sharp distinction between Christ and his church but the final demonstration that Christianity is not itself Christian? In nothing is this book more impressive than in its indirect revelation of the failure in refusal of the West to take Christ seriously. It is the East, after all, that understands and follows him, even though it holds not to his name. He is the "Asiatic Christ."

JOHN HAYNES HOLMES.

*"Our Asiatic Christ," by Oscar MacMillan Buck. Published by Harper & Brothers. $1.25.

Correspondence

War Debts and Ethics

Editor of UNITY:

The situation of the American commissioners at the Reparations conference now in session at Paris must be an uncomfortable one. They fear that if the Allied countries insist upon full payment by Germany of the reparations claims it will jeopardize the private loans made by American financiers to Germany in late years. But the Allied countries are determined to insist upon full payment unless America consents to a reduction of the Allied debts to this country. Their position is the logical one.

America entered the war proclaiming with President Wilson that it was a war to make the world safe for democracy. Was that the true reason? If it was, then we belonged in the war from the start. But we held aloof for three years and accumulated enormous wealth by selling war supplies to the Allies at war prices. On the theory that the war was fought in a common cause, to save democracy, we rightly owe the Allies billions instead of their owing us billions, for they carried our share of the burden through three terrible years.

If we do not want to accept that logic we must repudiate the idea that the war was fought to save democracy. If we repudiate that idea, then why was the war fought? and why did we enter it?

Was it because some of our shipping was destroyed and some American lives lost on ships that were carrying war supplies to the Allies? Does anyone want to believe that we went to war to protect our right to ship war supplies to the Allies, while at the same time the Allies were refusing us the right to ship even food to Germany? True, some of Germany's acts were illegal; but so were some of England's in her treatment of neutral shipping. At least President Wilson believed so.

If we did not go to war to help save democracy, or to protect shipping rights, the only explanation left is that American financiers became alarmed for the safety of their loans to the Allies in the event of the Allies being defeated. But this explanation helps us no more than the other to feel comfortable.

F. S. KINDER.

A Hearty Word of Protest

Editor of UNITY:

As a subscriber to UNITY, and having supposed it a liberal, progressive journal, I was rather shocked to find this sentiment in an editorial paragraph of Monday, March 18th:

"There are problems in the United States—plenty of them—but we are a people who are determined to settle down to peace, comfort, *big business* (the italics are mine), growth, education, pleasure and *luxury.* We want to be let alone, undisturbed by either *disquieting radicalism or generous liberalism.*" (Again the italics are mine.)

Yes, we want to be left alone, but what about our leaving other people alone? With the Peace Pact (?) in one hand and fifteen cruisers in the other, so to speak, among the first official acts of the President you so eulogize, is to send arms and ammunition and airplanes to the Mexican Government to assist in quelling the Revolution there.

I do not know the true inwardness of the conflict in

The Field

"The world is my country, to do good is my Religion."

FOR PROGRAM MAKERS

Dr. Starr to Travel East

Frederick Starr spent last summer in Mexico. He was gone from Seattle just four months—from May 22 to September 22. This was the first time in many years that he was so long in Mexico. In his trips in 1910, 1912, 1920, 1921, he was able to remain only a month each time. His last visit was for three purposes: to see the present conditions and situation; to investigate the interesting experiments being tried in education; to see what if any meaning is in the statement that Mexico is undergoing a process of "Indianization." His visit was entirely successful. He favorably met President Calles and came into touch with three members of the last Calles Cabinet. He was in the City of Mexico at the time of national election and the day when President-elect (and ex-President) Obregon was assassinated. As a result of his visit he has prepared two special lectures for next season—*Mexico Today* and *Mexican Education.* In the former he emphasizes the administration of Plutarco Elias Calles and the events that have taken place since; the latter is entirely new and describes most interesting phases of educational work both in the cities and rural districts. Prof. Starr expects to lecture the entire month of February and the first half of March next year. He will be in the Chicago area the first two weeks of February and for ten days in the middle of March. The two Mexican lectures will be given at the Abraham Lincoln Center Forum.

THE NATIONAL FEDERATION OF RELIGIOUS LIBERALS

A regional meeting will be held Friday, Saturday and Sunday, May 17, 18 and 19, 1929, in Schenectady, N. Y. The sessions generally will be held in the First Unitarian Church, unless subsequent announcement is made of other arrangement.

THE PROGRAM

Friday, May 17—3 P. M.—Round Table:
Leader, Professor Harold A. Larrabee, Department of Philosophy, Union College.
Subject, "The Discovery of 'TIME,' and Its Bearing on Religion."

8 P. M.—Public Addresses:
The Rev. Dr. Alfred W. Martin, Leader, Ethical Culture Society, New York City.
Subject to be announced.
The Rev. Dr. Alexander Lyons, Rabi, 8th Ave. Temple, Brooklyn, N. Y.
Subject, "A Call to Liberalism."

Saturday, May 18—3 P. M.—Round Table:
Leader, Professor Mark Mohler, Department of History and Political Science, Skidmore College.
Subject, "Opportunity and Obstacles in a United Liberalism."
The Rev. Dr. Charles Otis Judkins, Minister Methodist Episcopal Church, Glens Falls, N. Y.
Subject to be announced.

Sunday, May 19—11 A. M.—Public Service, First Unitarian Church, Schenectady, N. Y.
Preacher, The Rev. Dr. Sydney B. Snow, President-elect, Meadville Theological School, Chicago, Ill.

Public Service, First Unitarian Church, Albany, N. Y.
Preacher, The Rev. Charles E. Snyder, Minister First Unitarian Church, Sioux City, Iowa.

Public Service, First Unitarian Church, Troy, N. Y.
Preacher, The Rev. Dr. Curtis W. Reese, Secretary, Western Union Conference, and President of Lombard College, Chicago, Ill.

8 P. M.—Public Address:
Speaker, Dr. Reese.
Subject, "Liberal Religious Movements in the Orient."

These meetings are all freely open to the public, and it is hoped that everybody will feel quite welcome to attend.

CHARLES E. SNYDER.
Sioux City, Iowa,
Chairman, Executive Committee.

JEFFERSON'S RELIGION

Edwin D. Mead, in the Boston *Transcript,* has an interesting statement about the religion of Thomas Jefferson. Writing in answer to Dr. Van Allen, Rector of the Church of the Advent, he says:

Dr. Van Allen is of course quite right in saying, in his recent letter in the *Transcript,* that Jefferson was a member of the Episcopal Church in Virginia. That was the church of his fathers, he doubtless loved the ancient ways and he certainly maintained the relation to the end of his life. But it would be a mistake to think he accepted the creed and doctrinal standards of the church or was in any sense an "orthodox" Christian. He rejected miraculous theories altogether. The idea of the miraculous birth of Christ and his bodily resurrection, as presented in our common Christian mythology, was entirely foreign to his view; but for Christ's teachings he had the profoundest reverence as loftier, more penetrating and far more potent than anything in the Hebrew prophets or the Greek philosophers.

Mexico, but my sympathies are always with the revolutionists of any country. Something is wrong that needs to be righted. What if some one of the great nations—France, Germany, Russia—had joined with the British to put down our Revolution in 1776, or of Mexico (as she might well have done) had sent arms, ammunition and men to the aid of the Confederacy in our Civil War, where would this Republic be (non est), or where the Union of these States?

Are there not enough red-blooded descendants of the Fathers of 1776 in our Congress to put an end to our imperialistic "policies," our over-lordship of the small Caribbean nations, under the camouflage of "Good-Will?"

Mr. Holmes knows that I admire him and hold him in the highest regard and affection ever since I have known him and sat under his ministrations. It was with a heavy heart I read his editorial in UNITY of December 31, 1928, on what 1928 had done for the world. It seemed unworthy of him and inconsistent to say that while the "election brought calamity in the disintegration of the liberal forces, there was comfort and compensation in the fact that the New York Governor, who fooled so many liberals, was given the worst defeat in American history." Which is not true. Governor Smith polled the largest Democratic vote in American history; and but for the greatest campaign of Bigotry, Snobbery and Ignorance in American history, would have been elected. "The year draws happily to its close," Mr. Holmes continues in the same paragraph, "in the passing of Calvin Coolidge from the stage—and yet we are to rejoice in Hoover, a man who knows the world, and who is abundantly able to handle world problems in the right spirit." He forgot to add, "who is pledged to follow the Coolidge policies."

Of Mr. Hoover's Inaugural and the Cabinet the *Nation* has this to say: "No duller message was ever read under the dome of the Capitol. No single flash of inspiration, or of original thought, or of stirring imagery, or of moving appeals appears in the document. . . . President Hoover, the engineer and administrator . . . has labored and brought forth a Cabinet of the familiar Republican type; if anything less distinguished than usual . . . That the Cabinet is materialistic and imperialistic is obvious, and so is the fact that its point of view is largely that of big business. . . . This is no Cabinet to lead toward a better America."

And this is the great President who is a "comfort and compensation" to Mr. Holmes, in the defeat of Governor Smith. Whether Mr. Smith would have been able to carry out his promises about Nicaragua, Boulder Dam, and Muscle Shoals, we can never know; but at least he had a word for them—Hoover not one. At least he could not have done worse than the present outlook. Boulder Dam is to be built by the Government, but the Power Trust will run it. We are to keep our marines in Nicaragua, "Not for an hour, nor for a day, not for a year," but indefinitely.

And I think UNITY could take a leaf out of the *Nation's* book, and realize the real issues that defeated Governor Smith and elected the expedient Hoover. And as for Prohibition it will never be any more enforced in the nation than are the 14th and 15th Amendments in the South; and I still believe that if the 18th Amendment were put to a referendum vote, it could be modified if not defeated.

The spectacle this country is making before the world, its smugness and pretensions of being the greatest and freest country in the world, must make the angels weep and occasion Homeric laughter among the gods!

AGNES C. WATSON.

St. Petersburg, Fla.

He culled from the gospel Christ's own words, with an immediate view to the circulation of this abridgment among the Indians, who he felt were simply confused and misled by the form in which the Bible was presented to them by the ordinary missionary. This collection of Christ's own words in the Greek, Latin, French and English versions, arranged in parallel columns for his own use, he being at home in all those languages, was published from his copy a few years ago by act of Congress, and this may be seen in libraries. He himself devoted the last half hour of every evening to reading the words of Christ. He was not only the greatest scholar among our Presidents, but the most religious man; although the orthodox New England ministers did their utmost to defame him in the violent campaign of 1800, creating a false view of his religious position which has persisted in some quarters to this day.

No other of our Presidents has been such an untiring student of religion, and no other so conspicuously devoted to the teachings of Christ. But there was no superstition about it. He said that he was the disciple of Christ in the way in which alone Christ desired anybody to be his disciple, in reverencing and accepting his teachings above those of all other masters.

He was profoundly affected by the writings of Channing, and said, in his later life, that he believed that all thoughtful young men of the next generation would become Unitarians. Such has not proved to be the case, even in Boston, but the conviction and the hope define Jefferson's real religious position.

EIGHT REASONS WHY CAPITAL PUNISHMENT SHOULD BE ABOLISHED

1. **Because it is not a deterrent.** If it were, murder would have increased in the states and in the countries which have already abolished the death penalty. **In most of these states and countries murder has decreased. In no abolition state or country has there been an increase.**
2. **Because it is irrevocable.** There have been proven cases of the conviction of innocent men.
3. **Because juries more and more refuse to convict in first degree murder cases.** Society is endangered by allowing the guilty to go free. In states which have abolished capital punishment there is a higher percentage of convictions, trials are speedier, and cost the State less.
4. **Because capital punishment is an advertisement of murder.** Newspapers give wide publicity to morbid or dramatic details of executions. The effect on many is demoralizing.
5. **Because it inflicts shame and suffering on the innocent relatives of the condemned,** without alleviating the suffering of the victim's friends. A second death cannot undo the first.
6. **Because it is demoralizing to prison officials and prison inmates.** A large majority of the prison wardens of the United States, and all modern penologists and psychiatrists deplore the effect of capital punishment.
7. **Because our belief in the sanctity of human life should forbid the State (which is you and I) to imitate the murderer.** "The business of the modern community is to reform the offender."
8. **Because we do not want the United States to be the last country to take this penal step ahead.** The following states have already abolished capital punishment: Maine, Rhode Island, Michigan, Kansas, Wisconsin, North and South Dakota, Minnesota. The following countries have abolished capital punishment: In Europe—Austria, Belgium, Denmark, Finland, Holland, Italy, Lithuania, Norway, Portugal, Roumania, Sweden, Switzerland (15 cantons), Germany (5 states and the Free City of Hamburg). In Australia — Queensland. In South America—Argentine, Brazil, Ecuador, Peru, Uruguay, Venezuela. In Central America —Colombia, Honduras, Costa Rica. In Mexico—Campeche, Yucatan and Pueblo.

This leaflet is based on the British leaflet by E. Roy Calvert.

League to Abolish Capital Punishment
A National Organization
104 Fifth Avenue, N. Y.

CHILD MARRIAGES

Those who declare that India is unfit for Dominion Status because of the evil custom of Child Marriages, will probably be surprised to read of the second reading in the British House of Lords of Lord Buckmaster's Bill, which renders invalid all marriages in which either bridegroom or bride is under sixteen years of age. The present law allows a girl to marry at the age of 12, and a boy at the age of 14. Lord Salisbury stated that in England and Wales during twelve years, there had been 318 marriages at 15, 28 at 14 and 3 at 13. And all these, it must be remembered were marriages, not betrothals, like first marriages in India. Miss Mayo should be invited to England, and given Government introductions to facilitate her researches before this law is passed. Her revelations in Lock Hospitals might astonish the world, if she represented exceptional cases as the general custom, as she did in dealing with India.

—*New India.*

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